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guaranties a revenue of ten per cent. upon the stock, so that every depression in their finances is reflected back at once upon the finances at home. Other difficulties have arisen as to the character of the war. Sir Robert Peel declared very recently in the House of Commons, that he had opposed it from the commencement, and that the attempt to reëstablish Shah Shoudjah was, in his opinion, quite the same as if they had attempted to replace Charles the Tenth upon the throne of France.

But some decided action must take place. The cleverest writer as yet upon the British possessions in India \* declares the government there to be a *government of opinion*. The loss of Afghanistan in itself is nothing ; many had even proposed that it should be abandoned voluntarily ; even the force destroyed is but a fraction of the immense Indian army ; but the *prestige* is broken, and, this *prestige* of European superiority once lost, the whole fabric falls. The news of the disasters in Afghanistan have rung through all the Indian possessions of Great Britain, and people there start and wonder at finding their rulers fallible. What will be the course pursued to recover this influence ? Will Dost Mahomed be allowed to return to Caboul, and a treaty be concluded with him, or will Shah Shoudjah, whose conduct in all this affair has been very suspicious, be retained in power, and the country ravaged by a foreign army ? Will it be peace or war ? We shall wait with interest to see.

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ART. III. — *The Zincali ; or an Account of the Gypsies of Spain, with an original Collection of their Songs and Poetry.* By GEORGE BORROW, late Agent of the British and Foreign Bible Society in Spain. Two Volumes in One. New York : Wiley & Putnam. 1842. 12mo. pp. 323, 135, and 55.

MR. BORROW has had ample opportunity for collecting curious and valuable information respecting a singular race of people, well known by sight in almost every country in Europe, though their history, language, and the source of their

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\* Bjornstierna, formerly Minister of War in Sweden. His work is in German, but an English translation has, we believe, been published.

peculiarities has seemed hitherto to be shrouded in impenetrable mystery. But he has hardly used his materials to the best advantage. His book is written in a lively style, and contains much interesting matter ; but presented in so rambling and discursive a way, that it is difficult to gain a connected view of the facts, or a clear idea of the opinions of the writer. Fiction is mingled with sober reality in a manner that throws some discredit on the narrative portion of the work. In one instance, at least, a fanciful story is introduced where a common reader would look only for historical facts, and would waste some thought in weighing the credibility of the tale, before he finds the avowal of its fictitious character. A dramatic air is given to some chapters by reporting at length certain conversations, that the author held with individual Gypsies, though it is obvious that no memory could retain all the words that were used, and that the dialogue must be in part imaginary. These faults seriously impair the credibility of the book, especially when there are so few collateral sources of information, by the aid of which we might examine and verify the author's statements.

Religious missions have often opened the way for important discoveries respecting the situation and history of nations, of whom formerly little was known. Persons engaged in these enterprises have usually had better opportunities than professed travellers for becoming acquainted with the character and manners of the people to whom they were sent. They have intercourse with all classes of the population, and interesting facts are often brought to light by their careful study of language and religious opinions. They have prosecuted their work under obstacles and discouragements, that would justify ordinary scientific inquirers in withdrawing from the undertaking altogether. The book now before us may be regarded as one of the contributions of religious missions to the stock of secular knowledge. Mr. Borrow was an agent of the British and Foreign Bible Society, and from the knowledge which he incidentally shows of countries that are rarely visited by ordinary travellers, and from his acquaintance with languages that are out of the range of the general scholar, we infer that he has long been in the service. The present work is founded on researches made while he was distributing the Scriptures in Spain, an enter-

prise in which he persevered, in spite of the dangers and privations to which he was subjected by the unsettled state of the interior of that country, and in defiance of the government, which threatened and even imprisoned him for persisting in what they considered an heretical enterprise. Of the good accomplished by this generous and even heroic effort, he speaks modestly and with doubt, and avows frankly his entire want of success among the particular people, to whom this book relates. It is one of the faults of method, to which we have alluded, that he gives no direct and continuous information respecting the circumstances and results of his mission, and we are left to piece together the facts from a casual mention of them in different portions of the book. His subject, to be sure, concerned only the Gypsies ; but he has said either too much or too little of his personal adventures.

The remarkable race, concerning whom more can be learned from this work than from any other publication with which we are acquainted, are sufficiently known by name to all readers of modern poetry and romance. Tribes of them may be found in all parts of Europe, presenting everywhere the same moral and physical peculiarities, and preserving their nationality and distinct existence as a race with a pertinacity which exceeds even that of the Jews. Their brown complexion, black and bushy hair, piercing eyes, and the strange jargon in which they communicate with each other, mark them out as distinctly from the mass of the population among whom they dwell, as do their wandering and predatory habits, and their clannish spirit. The mark of reprobation, which was set upon them on their first appearance in Europe, is still visible ; and what is more remarkable, not all, nor even a large portion, of their vices can be reasonably attributed to the persecutions which they have suffered. Scorn and hatred, religious bigotry and political injustice, may have done their part in exasperating the evils which they were designed to exterminate ; but history and present observation show, that they did not create these evils. By descent, custom, and inclination, the Gypsies are thieves and vagabonds. They are weeds, that flourish more, the more they are trampled upon ; but, if suffered to grow up unchecked, they are still nothing but weeds. The only approach they have made to an honest profession is in the trades of the tinker, the horse-doctor, the jockey, and the fortune-teller ; and even such doubtful em-

ployments as these last are seldom followed without a mixture of other and more flagrant practices. Attempts to reclaim have been far less frequent than efforts to disperse, banish, or extirpate them ; but little success has attended either endeavour. The hate of which they were the objects among all civilized and Christian nations, was returned by them tenfold, and their disposition to cling to each other verifies the old saying about the strength of the bonds, which unite a brotherhood of thieves.

It may appear strange, that the poet and the novelist have so frequently chosen the subjects of their art from this despised and despicable race. Cervantes, Scott, and Hugo, with many others, have introduced Gypsy characters into their fictions, and thus have contributed to the air of romance, which is thrown around this singular people. They have usually sketched the character with tolerable fidelity, for they could hardly fail to do so, when the outlines were so distinctly marked, and the originals were constantly before their eyes. On the stage, also, the Gypsy hag appears as sorceress and fortune-teller, and the Gypsy girl by her charms weaves the intrigue of the piece, or utters the wild notes, which the musician deems appropriate to her state, or bounds before us as a thing of light in the voluptuous *ballet*. Hence, the name and character are familiarly known even in this country, though the Gypsies themselves have not yet visited our shores. Why is it, that dramatists and writers of romance have so frequently drawn subjects from the camps of this vagabond race ? One reason may be found in the physical peculiarities of these wild beings. Mr. Borrow affirms, that they are eminently a handsome people in their youth, though privation, hardship, and the neglect of cleanliness usually render them hideous in old age. The girls are often so beautiful, that Victor Hugo's charming sketch of *La Esmeralda* hardly appears an exaggeration, even if considered as a specimen of the race. From the book before us we extract two descriptions, one of the female Gypsy of Seville, and the other of three men, of the English variety.

“She is of the middle stature, neither strongly nor slightly built, and yet her every movement denotes agility and vigor. As she stands erect before you, she appears like a falcon about to soar, and you are almost tempted to believe that the power of volitation is hers ; and, were you to stretch forth your hand to

seize her, she would spring above the house-tops like a bird. Her face is oval, and her features are regular but somewhat hard and coarse, for she was born amongst rocks in a thicket, and she has been wind-beaten and sun-scorched for many a year, even like her parents before her; there is many a speck upon her cheek, and perhaps a scar, but no dimples of love; and her brow is wrinkled over, though she is yet young. Her complexion is more than dark, for it is almost that of a mulatto; and her hair, which hangs in long locks on either side of her face, is black as coal, and coarse as the tail of a horse, from which it seems to have been gathered.

“There is no female eye in Seville can support the glances of hers, so fierce and penetrating, and yet so artful and sly, is the expression of their dark orbs; her mouth is fine, and almost delicate, and there is not a queen on the proudest throne between Madrid and Moscow who might not, and would not, envy the white and even rows of teeth which adorn it, which seem not of pearl, but of the purest elephant’s bone of Multan. She comes not alone; a swarthy two-year old bantling clasps her neck with one arm, its naked body half extant from the coarse blanket which, drawn round her shoulders, is secured at her bosom by a skewer. Though tender of age, it looks wicked and sly, like a veritable imp of Roma. Huge rings of false gold dangle from wide slits in the lobes of her ears; her nether garments are rags, and her feet are cased in hempen sandals. Such is the wandering Gitána, such is the witch-wife of Multan, who has come to spae the fortune of the Sevillian countess and her daughters.” — Vol. i. pp. 118, 119.

“I have seen Gypsies of various lands, Russian, Hungarian, and Turkish; and I have also seen the legitimate children of most countries of the world; but I never saw, upon the whole, three more remarkable individuals, as far as personal appearance was concerned, than the three English Gypsies who now presented themselves to my eyes on that spot. Two of them had dismounted, and were holding their horses by the reins. The tallest, and, at the first glance, the most interesting of the two, was almost a giant, for his height could not have been less than six feet three. It is impossible for the imagination to conceive any thing more perfectly beautiful than were the features of this man, and the most skilful sculptor of Greece might have taken them as his model for a hero and a god. The forehead was exceedingly lofty, — a rare thing in a Gypsy; — the nose less Roman than Grecian, — fine yet delicate; the eyes large, overhung with long, drooping lashes, giving them almost a melancholy expression; it was only when they were highly elevated

that the Gypsy glance peered out, if that can be called glance which is a strange stare, like nothing else in this world. His complexion, — a beautiful olive; and his teeth of a brilliancy uncommon even amongst these people, who have all fine teeth. He was dressed in a coarse wagoner's slop, which, however, was unable to conceal altogether the proportions of his noble and Herculean figure. He might be about twenty-eight. His companion and his captain, Gypsy Will, was, I think, fifty when he was hanged, ten years subsequently, (for I never afterwards lost sight of him,) in the front of the jail of Bury St. Edmonds. I have still present before me his bushy black hair, his black face, and his big black eyes, full and thoughtful, but fixed and staring. His dress consisted of a loose blue jockey coat, jockey boots and breeches; in his hand a huge jockey whip, and on his head (it struck me at the time for its singularity) a broad-brimmed, high-peaked Andalusian hat, or at least one very much resembling those generally worn in that province. In stature he was shorter than his more youthful companion, yet he must have measured six feet at least, and was stronger built, if possible. What brawn! — what bone! — what legs! — what thighs! The third Gypsy, who remained on horseback, looked more like a phantom than any thing human. His complexion was the color of pale dust, and of that same color was all that pertained to him, hat and clothes. His boots were dusty of course, for it was midsummer, and his very horse was of a dusty dun. His features were whimsically ugly, most of his teeth were gone, and, as to his age, he might be thirty or sixty. He was somewhat lame and halt, but an unequalled rider when once upon his steed, which he was naturally not very solicitous to quit. I subsequently discovered that he was considered the wizard of the gang." — Vol. i. pp. 21 – 23.

But the chief attraction of this people in the eyes of the romance-writer, consists in the mystery, which involves their origin, history, and peculiar habits. Hence the thousand wild and absurd tales concerning them, which are current among the vulgar in every part of Europe, and of which the Gypsies themselves have shrewdly taken advantage, in order to heighten their importance, and to impose more easily upon the ignorant and the credulous. Apart from these fables, there is enough that is dark and mysterious about them, to excite the attention of the curious and the learned. Whence came this tawny race, that appear in every country as sojourners, but not as fixed residents, — pitching their camps by the wayside, but not owning, and apparently not desiring,

a permanent home? What is the nature of that jargon, in which they converse among themselves, though they readily learn the language of the country where they may be for a time, and adopt it in their intercourse with the inhabitants? What is the bond, that holds them so closely attached to each other, while they look with distrust and dislike upon every stranger? What are their religious tenets, or are they entirely devoid of any idea of a deity, and any reverence for sacred things? These are curious questions, and it is not the least remarkable circumstance about the people to whom they relate, that they have lived so long among enlightened and inquisitive nations, and no satisfactory solution is yet obtained of either of these problems. Mr. Borrow's book is far from removing all the difficulties of the case, though it furnishes a very respectable contribution to the stock of previous knowledge.

The first mention of the Gypsies in history is in the early part of the fifteenth century, when about three thousand of them suddenly appeared in Hungary, though nothing is said of the country whence they came, or of the cause of the removal. Their numbers soon multiplied, either by natural increase or by the arrival of fresh bands of emigrants, and they spread into Wallachia, Transylvania, and other parts of Europe. According to a census taken in 1782, there were fifty thousand of them in Hungary; but they are said to have decreased since that period. Sigismond, who was emperor of the Romans, when the strangers first appeared in Hungary, seems to have treated them with considerable kindness. In later times, the Hungarian Gypsies have led a more regular life, than their brethren in other lands. They practise some regular trades, such as washing gold from the sands of the rivers, working in iron and copper, and the like. A few became carpenters and turners, and others found a more congenial employment as horse-dealers. Maria Theresa attempted to teach them agriculture, and thus to attach them to the soil, but without success.

They bear different appellations in different countries. The English term *Gypsies* is a corruption of *Egyptians*, for there is a constant tradition among them, that they came from Egypt into Europe. It may be true, that, in their migrations westward, they passed through that country, and even remained there for a time; so that they came directly



from Egypt to the Levant, and passed through Turkey into Hungary. But the banks of the Nile were not the birth-place of their nation; for neither in appearance, manners, nor language, do they bear the slightest resemblance either to the Copts or the Fellahs. The French call them *Bohemians*, probably because they came from Bohemia into France, as they had previously appeared in various parts of Germany. Others derive the term from *Boëm*, an old French word for sorcerer. Pasquier says, that they appeared at Paris in 1427, in the character of penitents or pilgrims, forming a troop of more than one hundred, under some chiefs, who styled themselves Counts. They represented themselves as Christians, driven out of Egypt by the Musselmaus. They obtained permission to remain from the French king, and other troops soon followed, who gradually dispersed themselves over the country, obtaining a livelihood by jugglery, fortune-telling, and petty thefts. The Germans call them *Zigeuner*, or wanderers; they are named *Heiden*, or pagans, by the Dutch, and *Tartars* by the Danes and Swedes. In Italy they are called *Zingari*; in Turkey, *Tchingenes*; in Spain, *Gitanos*; and in Hungary, *Pharaoh Nepek*, or Pharaoh's people, — another allusion to their assumed Egyptian origin. Some of them may now be found in Egypt, but they are looked upon there as strangers.

Grellman, in his “*Versuch über die Zigeuner*,” published at Göttingen, in 1787, conjectures that there are between seven and eight hundred thousand of this people; an estimate which appears to be greatly exaggerated. Spain and Hungary, where they are most numerous, do not contain more than forty or fifty thousand each, and all the rest of Europe might perhaps furnish as many more. In England they have diminished in number, in consequence of new inclosures of land, and the laws against vagrants. In other countries, want and crime, the severity of the laws, and the occasional abandonment of the tribe by individuals, appear to be rapidly thinning their numbers.

Their peculiar language supplies the most obvious means of tracing out the parentage of the Gypsies. But it was found very difficult to obtain any correct and clear notions respecting their wild jargon. They always speak with fluency the language of the people among whom they live, and seem to reserve their own dialect as a means of communicating

secretly with each other, and to be jealous of imparting it to strangers. It supplied a convenient instrument for carrying on in concert their nefarious plans, and hence arose the opinion entertained by some inquirers, that it was a mere factitious jargon, like the "thieves' Latin" or "slang" of the English, the *argot* of the French, or the *rothwelsch* of the Germans, contrived in order to facilitate crime. Mr. Borrow, who is well qualified for the task, has examined this hypothesis, and effectually disproved it. He shows, that the thieves' dialect in all nations has some common elements, and attributes to the Italians the especial honor of inventing it, and supplying a good portion of the vocabulary to their brother thieves in other countries. Some Gypsy words have been adopted into the robber dialect, and the two jargons are often used for the same purpose; but this appears to be the extent of the connexion between them. Slang is eminently metaphorical in its character, most of the words used having some far-fetched analogy in meaning with their acceptance in the language proper; while the Gypsy tongue is formed upon native roots, and has far better claims to be considered as a distinct language. Mr. Borrow, to whom nothing in the way of philology seems to come amiss, has an interesting chapter upon the thieves' dialect, which well deserves the attention of the curious.

It was long since suspected, that the Gypsy tongue would be found to possess so great an analogy to the languages of India, as to prove the Eastern origin of the people. The author of this book adopts this hypothesis, and presents an amount of evidence, that appears to be conclusive. He gives a copious Gypsy vocabulary, in which the number of words evidently derived from the Sanscrit and Hindostanee is very remarkable. The similarity is most striking, when we confine our attention to that class of common words, which, as most frequently in use, are most likely to preserve their original character. Take the names of the numerals, for instance, which are quoted by our author from the "Mithridates" of Adelung, who gives only the Hungarian Gypsy terms. Mr. Borrow has added those used by the Spanish Gitanos.

	Gypsy.	Spanish Gitano.	Persian.	Sanscrit.
1	Jek	Yequé	Ek	Ega
2	Dui	Dui	Du	Dvaya

	Gypsy.	Spanish Gitano.	Persian.	Sanscrit.
3	Trin	Trin	Se	Treya
4	Schtar	Estar	Chehar	Tschatvar
5	Pansch	Pansche	Pansch	Pantscha
6	Tschov	Job. Zoi	Schesche	Schasda
7	Efta	Hefta	Heft	Sapta
8	Ochto	Otor	Hesch	Aschta
9	Enija	Esnia	Nu	Nava
10	Dösch	Deque	De	Dascha.

This table also shows, that the Gypsy language is essentially the same both in Hungary and Spain, and Mr. Borrow avers, that the same may be said of the dialects in use in Russia and England. A theory has been adopted by some Spanish writers, whose means of observation were evidently confined to the Gypsies in their own land, that this race is of Moorish origin, the descendants of those Moriscoes who long held sway in Spain. If this were so, their language must preserve many traces of the Arabic, which our author affirms is not the case. He adduces other convincing reasons against this hypothesis, which, indeed, a comparison of the Arabic names of the numerals with the table just given is quite sufficient to disprove. Many words of modern Greek origin are incorporated into the language, which seems to prove, that Gypsies, on their way to the west of Europe, spent some time in the southern part of Turkey. This confirms the hypothesis already mentioned, that they came from India by the way of Egypt and Turkey. We extract a portion of Mr. Borrow's remarks on the present state of the language among the Spanish Gitanos.

“Though the words or a part of the words of the original tongue still remain, preserved by memory amongst the Gitános, its grammatical peculiarities have disappeared, the entire language having been modified and subjected to the rules of Spanish grammar, with which it now coincides in Syntax, in the conjugation of verbs, and in the declension of its nouns. Were it possible or necessary to collect all the relics of this speech, they would probably amount to four or five thousand words; but to effect such an achievement, it would be necessary to hold close and long intercourse with almost every Gitáno in Spain, and to extract from them, by various means, the information which they might be individually capable of affording; for it is necessary to state here, that though such an amount of words may still exist amongst the Gitános in general, no single individual

of their sect is in possession of one third part thereof, and indeed we may add, those of no single city or province of Spain; nevertheless all are in possession, more or less of the language, so that, though of different provinces, they are enabled to understand each other tolerably well, when discoursing in this their characteristic speech. Those who travel most are of course best versed in it, as, independent of the words of their own village or town, they acquire others by intermingling with their race in various places. Perhaps there is no part of Spain where it is spoken better than in Madrid, which is easily accounted for by the fact, that Madrid, as the capital, has always been the point of union of the *Gitános*, from all those provinces of Spain where they are to be found. It is least of all preserved in Seville, notwithstanding that the *Gitáno* population is very considerable, consisting, however, almost entirely of natives of the place. As may well be supposed, it is in all places best preserved amongst the old people, especially the females, their children being comparatively ignorant of it, as perhaps they themselves are in comparison with their own parents, which naturally leads us to the conclusion that the *Gitáno* language of Spain is at the last stage of its existence, an idea which has been our main instigator to the present attempt to collect its scanty remains, and by the assistance of the press, rescue it in some degree from destruction. It will not be amiss to state here, that it is only by listening attentively to the speech of the *Gitános*, whilst discoursing amongst themselves, that an acquaintance with their dialect can be formed, and by seizing upon all unknown words as they fall in succession from their lips. Nothing can be more useless and hopeless than the attempt to obtain possession of their vocabulary, by inquiring of them how particular objects and ideas are styled in the same, for with the exception of the names of the most common things, they are totally incapable, as a Spanish writer has observed, of yielding the required information, owing to their great ignorance, the shortness of their memories, or rather the state of bewilderment to which their minds are brought by any question which tends to bring their reasoning faculties into action, though not unfrequently the very words which have been in vain required of them, will, a minute subsequently, proceed inadvertently from their mouths." — Vol. II. pp. 99–101.

The result of this inquiry into the language confirms the theory first adopted on other grounds; that the Gypsies migrated from India, possibly about the time of the great Mohammedan invasion by Timur Beg. They probably be-

longed to one of the lowest castes there, some of whom now bear a strong resemblance to them in features, manners, and character. Pottinger, in his "Travels," mentions that he saw some tribes, who resembled them, in Beloochistan. There is a people, near the mouths of the Indus, called *Tchinganes*, which is nearly the same word with the Turkish appellation of the Gypsies. The tenacity with which this people cling to their peculiar institutions and habits and to each other, betrays the fixedness of character, which has always marked the Orientals. Driven from their own land by a haughty conqueror, or by some great political convulsion, they have preserved in northern climes their Indian aspect, their hatred of all persons who were not of their own caste, and their wandering and indolent habits. Degradation and persecution have failed to affect them materially in Europe, because, as one of the lowest castes, they were trodden under foot in India.

Mr. Borrow seems to have acquired the language and the confidence of this singular race by instinct, or as a natural gift, for he says nothing of any course of study to which he subjected himself for the purpose. On his first entrance into Spain, we find him addressing them in their own tongue, *the Seven Jargons*, they call it, — and received by them, in consequence, as a brother of their own sect ; and this trust and friendship he acquired and retained during his whole stay with them, and in every part of the Peninsula. One is tempted to suspect, that he has Gypsy blood in his own veins, for, according to his account, he spoke their language rather better than they did themselves. He drew around him, while at Cordova, a kind of ecclesiastical council of the tribe, with whom he consulted upon matters of faith ; and by their joint labors, a translation of one of the Gospels was prepared, which was afterwards printed and circulated among them. A specimen of this translation appears in the volume before us, and the language appears to merit its appellation of the "Seven Jargons." Our author frankly avows, that he does not expect much from this, nor from any other effort for the spiritual good of the Gypsies. His opinion of their state in this respect may be briefly summed up thus ; — that their morals are very bad, and, as to religion, they never had any. The perfect openness, with which they conversed with him, as a brother of the tribe, enables him to speak decisively on

this point. They are noted everywhere for their contempt of religious forms ; and, though they sometimes conform outwardly to the religion of the country, they frankly assured our author, both in Russia and Spain, that it was only to please the people among whom they lived. Considering the peculiar tenacity, with which they cling to old forms and manners, if they brought with them from India the knowledge of any God, it is not credible that they should have forgotten him. No Indian idols, or religious observances of any kind, have ever been detected among them.

They are, in general, a hardy race, rendered so by long-continued privation and hardship ; and, though age soon gives them a distorted and hideous appearance, they are commonly long-lived. Considering the climate whence they came, their power of resisting cold is astonishing. In Russia, says Mr. Borrow, they are often found encamped in slight canvass tents, when the temperature is twenty-five or thirty degrees below the freezing point. But in winter, they usually seek the shelter of the forests, where they can obtain fuel for their fires, and game for food. Most of the Russian Gypsies lead a nomadic life, traversing the immense grassy plains of the country, which afford pasturage for their cattle ; and these, with the products of the chase, constitute their chief means of subsistence. They obtain money, also, in small sums, from the peasantry, by curing the diseases of cattle, telling fortunes, and not unfrequently by more dishonest practices. Our author is enthusiastic in praise of their beauty, both in form and face, while they are yet young. To these personal advantages, and to their vocal powers, which are very considerable, the Gypsies of Moscow, forming a very numerous class, are indebted for their social position, which is much above that of their brethren in any other part of the world. The *Rommany* choirs, as they are termed, are admitted by the Russians, who are excellent judges of music, to be unrivalled in song. The wonderful Catalani herself, when at Moscow, is said to have admitted her own inferiority to a Gypsy singer of that metropolis. Their proficiency in this art enables some of them to marry into families of distinguished rank. Mr. Borrow states, that “a lovely and accomplished countess, of the noble and numerous family of Tolstoy, is by birth a Zigana, and was originally one of the principal attractions of a *Rommany* choir at Moscow.”

It is but seldom, however, that they marry out of their own tribe. They hate the *Busné*, or Gentiles, as they call all Christian people, too fervently for this ; and, though they are wanton in their manners, and will pander in various ways to the vices of the unprincipled persons whom they meet, they will not form illicit connexions themselves. Their fidelity to the conjugal relation is remarkable. The term *Rommany*, by which they designate themselves, signifies “the people of husbands,” and seems to refer to the only moral tenet, which they continue to respect even in their miserable and degraded condition. Of the honor of their unmarried females they are especially jealous, and sometimes even the forfeit of life has been exacted from the wretched transgressor. A few instances may be found, where this last virtue is discarded, but they are very rare ; and Mr. Borrow’s observations in England, Russia, and Spain, fully establish this honorable trait in the Gypsy character. He gives some curious particulars of their opinions in this respect, and of their mode of celebrating marriages, for which we must refer our readers to the book itself.

It seems strange, that this wild race should continue to exist in England, where strict laws against vagrancy and a watchful internal police are so hostile to their wandering and predatory life. But, though their numbers are greatly diminished, they are still to be found, especially in the eastern counties. They are regarded rather as a privileged people, English law having found from experience, that it is best to connive at practices, which its utmost severity cannot entirely put down. We quote a portion of our author’s account of the Gypsies in his own country.

“In England, the male Gypsies are all dealers in horses, and sometimes employ their idle time in mending the tin and copper utensils of the peasantry ; the females tell fortunes. They generally pitch their tents in the vicinity of a village or small town by the road side, under the shelter of the hedges and trees. The climate of England is well known to be favorable to beauty, and in no part of the world is the appearance of the Gypsies so prepossessing as in that country ; their complexion is dark, but not disagreeably so ; their faces are oval, their features regular, their foreheads rather low, and their hands and feet small. The men are taller than the English peasantry, and far more active. They all speak the English

language with fluency, and in their gait and demeanor are easy and graceful; in both points standing in striking contrast with the peasantry, who in speech are slow and uncouth, and in manner dogged and brutal.

“The dialect of the Rommany, which they speak, though mixed with English words, may be considered as tolerably pure, from the fact that it is intelligible to the Gypsy race in the heart of Russia. Whatever crimes they may commit, their vices are few, for the men are not drunkards, nor are the women harlots; there are no two characters which they hold in so much abhorrence, nor do any words when applied by them convey so much execration as these two.

“The crimes of which these people were originally accused were various, but the principal were theft, sorcery, and causing disease among the cattle; and there is every reason for supposing that in none of these points they were altogether guiltless.

“With respect to sorcery, a thing in itself impossible, not only the English Gypsies, but the whole race have ever professed it; therefore, whatever misery they may have suffered on that account, they may be considered as having called it down upon their own heads.

“Dabbling in sorcery is in some degree the province of the female Gypsy. She affects to tell the future, and to prepare philters by means of which love can be awakened in any individual towards any particular object; and such is the credulity of the human race, even in the most enlightened countries, that the profits arising from these practices are great. The following is a case in point; two females, neighbours and friends, were tried some years since, in England, for the murder of their husbands. It appeared that they were in love with the same individual, and had conjointly, at various times, paid sums of money to a Gypsy woman to work charms to captivate his affections. Whatever little effect the charms might produce, they were successful in their principal object, for the person in question carried on for some time a criminal intercourse with both. The matter came to the knowledge of the husbands, who, taking means to break off this connexion, were respectively poisoned by their wives. Till the moment of conviction these wretched females betrayed neither emotion nor fear, but then their consternation was indescribable; and they afterwards confessed that the Gypsy, who had visited them in prison, had promised to shield them from conviction by means of her art. It is therefore not surprising that, in the fifteenth and sixteenth centuries, when a belief in sorcery was supported by the laws of all Europe, these people were regarded as practisers of sor-



cery, and punished as such, when, even in the nineteenth, they still find people weak enough to place confidence in their claims to supernatural power." — Vol. 1. pp. 16–18.

In a country, which has suffered so much from misgovernment and anarchy as Spain, it might be expected, that the Gypsies would find a congenial home. They made their first appearance in this land early in the fifteenth century, and soon spread like locusts through the several provinces, whence they could not be expelled either by the severity of penal enactments, or by the hatred of the inhabitants. When driven from the villages and towns, they found a refuge in the winding paths and tangled thickets of the *sierra*, whether the myrmidons of justice in vain pursued them. If unmolested, they confined themselves to petty thefts and illicit practices of no very flagrant character. But if hotly pursued, they collected together in bands among the mountains, became avowed bandits, and kept the district in fear by atrocious instances of robbery and murder. When a horde of this sort was surprised by a superior force, those who were not massacred on the spot were hanged or sent to the galleys for life, without even the semblance of a trial. Generally, however, they were tolerated as an unavoidable nuisance among the peasantry, to whom they even made themselves useful in certain respects; and their petty crimes were either connived at, or were punished in a dilatory and ineffectual manner. When they were thus endured by the people, instead of remaining in the poor and rugged districts of the north of Spain, they flocked into the fairer and wealthier provinces of Murcia, Valencia, and Andalusia, where they are found in greatest numbers at the present day.

Quiñones, a Spanish writer in the early part of the seventeenth century, speaks of the Gypsies as wandering hordes, divided into families and troops, each of which had its head or Count, who was usually chosen as the strongest and craftiest person among them. He settled their disputes, acted as their captain in marauding expeditions, and received a superior share of the booty. The office was not hereditary, and it was no sinecure, for the subjects deposed their Count without ceremony, when he appeared deficient in courage, activity, or success. Another writer speaks of a multitude of these wretches, as infesting the fields in 1584. Their perfect acquaintance with the language is noticed, all the

dialects of the Peninsula being familiarly known to them ; and their knowledge of the country was such, as to lead the writer to suppose, that they were spies sent by foreign enemies, to find out the weakness of the land. He also states, that the greatest crimes, according to the Gypsy code, were a quarrelsome disposition and revealing the secrets of the fraternity. They were forbidden to marry out of the tribe, or to eat, drink, or sleep in the house of a Busno. They were not to teach their language to any person, who did not, by birth or inauguration, belong to the sect. They were commanded to relieve their brethren in distress, to use a peculiar dress, and to cultivate the gift of speech to the utmost possible extent.

The history of Spanish legislation respecting the Gitanos is curious, as evincing the superior efficiency of mild and judicious enactments over harsh and cruel measures. The first law against them was issued by Ferdinand and Isabella, in 1499. They were commanded to become stationary in towns and villages, and to provide themselves with masters, or to leave the kingdom within sixty days. This law was confirmed by another edict in 1539, with the addition that, if any of their number, after the expiration of the sixty days, should be found wandering about, they should be sent to the galleys for six years. In 1619, all Gypsies were ordered to quit the kingdom in six months, and not to return under pain of death ; but those who wished to remain, might establish themselves in towns and villages, provided they would abandon their peculiar dress, name, and language. In 1633, a farther ordinance was passed, one article of which is as follows ; “ And, in order to extirpate in every way the name of Gitanos, we ordain that they be not called so, and that no one venture to call them so, and that such shall be esteemed a very heavy injury, and shall be punished as such, if proved, and that nought pertaining to the Gypsies, their name, dress, or actions, be represented, either in dances, or in any other performance, under the penalty of two years’ banishment, and a mulct of fifty thousand maravedis to whomsoever shall offend for the first time, and double punishment for the second.” Passing over a multitude of other laws of a similar character, we come to one published by Philip the Fifth, in 1726, by which this people were to be hunted down with fire and sword, and even the sanctity of the temp-

ples was to be invaded in their pursuit, and the Gitanos were to be dragged from the very altar, if they should flee thither for refuge. When we consider, that even a parricide at this period could find an inviolable refuge in a church, it is evident, that the persecution of the Gypsies could not well be carried further.

And what was the effect of these severe edicts, when left to be enforced by Spanish soldiers and magistrates? The number of the Gitanos, who lived in bands among the mountains, in the open practice of robbery and murder, was somewhat increased, while the great body of the race continued, as before, to wander about, infesting the towns and villages, frequenting the various fairs, and obtaining a subsistence by fortune-telling, jockeyism, and petty thefts. But a law enacted by Charles the Third, in 1783, put a more effectual check upon their vagrant habits and illicit practices. Mr. Borrow thinks it probable, that the wise and humane provisions of this law were dictated by the famous Count de Aranda, who saw the inefficiency of the former edicts, and resolved to try milder measures for reclaiming the outcasts. The law declared, that those who were called Gitanos, were not so by origin, and did not proceed from any infected root, and all persons were prohibited from giving them this opprobrious appellation. They were required to lay aside their peculiar dress and language, and to mingle with the body of the population. All offices and employments, of which they should render themselves capable, were thrown open to them, and any persons, who opposed their admission into the various trades and guilds, should be punished by fine. Those who refused to adopt the language and dress of the Spanish people, and those who continued to wander about the country, after the expiration of ninety days, might be apprehended and punished. Their children should be taken from them, and placed in proper establishments to be educated.

The Gitanos themselves assured Mr. Borrow, that the king, by this edict, had destroyed the law of the Gypsies. They were compelled to live in fixed residences among the Busné, and the ties were broken, which once made them brothers, ready to assist each other at all times and seasons. Occasionally, a few get together in the summer, and betake themselves to the hills, where they live by open robbery.

But most of them dwell in the towns, where certain streets are allotted to them for residence, the place being called a *Gitaneria*. The diminution of the race appears from the fact, that in several cities, there are quarters called by this name, though not one Gitano can now be found in them. A few of this tawny people contrive to acquire wealth, and then they will often shun any intercourse with their still degraded brethren. Many have learned to read and write, and only the disturbed and wretched condition of the whole country, during the recent civil wars, has prevented them from making greater progress in the arts of civilized life.

The most honorable trait in the Gypsy character is the fraternal feeling, which prompts them to confide in, protect, and assist each other. When one communicates his plans to another, there is no fear that he will be betrayed to the *Busné*; and if the execution of the scheme requires the coöperation of many, they act zealously and faithfully together, and, if successful, share the gain like brothers. To show the strength of this fellow-feeling, our author relates a circumstance, which took place at Cordova a short time before he visited that city. A very poor Gitano had murdered a Spaniard, and was soon apprehended, tried, and sentenced to death. Such is the administration of the law in Spain, that a considerable bribe offered to the notary public and other functionaries will usually save the life of the culprit. But in this instance, the deceased had powerful friends, who successfully resisted any commutation of the punishment. The Gypsies offered large sums, made up by general contribution, one rich person alone giving five thousand crowns for his share of the ransom. But their efforts were fruitless, and the criminal was executed in the *Plaza*. The day before his death, all the *Gitanos* quitted the city, shutting up their houses, and carrying with them their effects. They were not seen in Cordova again for some months, when they suddenly reappeared, though for a long period they did not become entirely reconciled to the city. Many of them, on no account, would enter the *Plaza*, which had witnessed the disgraceful death of their brother.

The occupations of the *Gitanos* at the present day are various, none of them being very respectable. Quite a colony of their number reside in caves, scooped in the sides of the ravines, which lead to the higher regions of the *Alpujarras*.

A common employment is working in iron, and these caves are often found tenanted by smiths and their families, who ply the hammer and bellows in the bowels of the earth. In Seville, one of the filthiest suburbs is inhabited almost entirely by Gypsies, who practise their arts there and in the streets of the city. Some are occupied in trimming the fetlocks of horses, or shearing the backs of mules. Others buy and sell animals in the *mercado*, and the women, generally attended with one or two tawny bantlings, go about the city, telling fortunes and pilfering small articles that fall in their way. Many are in league with the smugglers, and go from door to door, offering for sale prohibited goods. But the great care, which the Andalusians take of their horses, offers the most constant employment to the Gitanos. They are skilful grooms, and are very dexterous in clipping and trimming various parts of the horse, where the growth of hair is thought to be injurious to the perfect health and cleanliness of the animal. Various kinds of shears form almost their only tools. In trimming the foot of a horse, very small scissors are required, which can only be procured at Madrid. Our author sent two pairs of this kind to a Gypsy of his acquaintance at Cordova, which was the occasion of his receiving the following epistle from another brother of the tribe. We insert the letter as a specimen of Gypsy composition.

“ ‘ Cordova, 20th day January, 1837.

“ ‘ SEÑOR DON JORGE,

“ ‘ After saluting you and hoping that you are well, I proceed to tell you that the two pair of scissors arrived at this town of Cordova with him whom you sent them by ; but, unfortunately, they were given to another Gypsy, whom you neither knew nor spoke to nor saw in your life ; for it chanced that he who brought them was a friend of mine, and he told me that he had brought two pair of scissors which an Englishman had given him for the Gypsies ; whereupon I, understanding it was yourself, instantly said to him, “ Those scissors are for me ; ” he told me, however, that he had already given them to another, and he is a Gypsy who was not even in Cordova during the time you were. Nevertheless, Don Jorge, I am very grateful for your thus remembering me, although I did not receive your present, and in order that you may know who I am, my name is Antonio Salazar, a man pitted with the smallpox, and the very first who spoke to you in Cordova in the posada where you were ; and you

told me to come and see you next day at eleven, and I went, and we conversed together alone. Therefore I should wish you to do me the favor to send me scissors for trimming beasts, good scissors, mind you, — such would be a very great favor, and I should be ever grateful, for here in Cordova there are none, or if there be they are good for nothing. Señor Don Jorge, you remember I told you that I was an esquilador by trade, and only by that I got bread for my babes. Señor Don Jorge, if you do send me the scissors for trimming, pray write and direct to the alley De la Londiga, No. 28, to Antonio Salazar, in Cordova. This is what I have to tell you, and do you ever command your trusty servant, who kisses your hand and is eager to serve you.

“ ‘ANTONIO SALAZAR.’ ”

“ FIRST COUPLET.

“ ‘That I may clip and trim the beasts, a pair of cachas grant,  
If not, I fear my luckless babes will perish all of want.

“ SECOND COUPLET.

“ ‘If thou a pair of cachas grant, that I my babes may feed,  
I'll pray to the almighty God, that thee he ever speed.’ ”

Vol. I. pp. 227 – 229.

The couplets were appended to the letter, as a means of conciliating the favor of Mr. Borrow, who had shown his desire to collect all the stray verses, that were current among the Gitanos. His volume contains a translation of a hundred unconnected quatrains, which he deemed worthy of preservation, as indicating their feelings and talents. They have no poetical merit, and many of them have the air of being manufactured for the nonce, to satisfy the inquirer. But our readers may judge for themselves, from a few verses taken at random.

“ I slouch my beaver o'er my brow,  
As down the street I rove,  
For fear thy mother keen should know  
That I her daughter love.”

“ The purslain weed thou must not sow,  
If thou wouldst fruit obtain,  
As poor would be the garden's show,  
As would the gardener's gain.”

"I for a cup of water cried,  
But they refused my prayer;  
Then straight into the road I hied,  
And fell to robbing there."

"I asked for fire to warm my frame,  
But they 'd have scorned my prayer,  
If I, to pay them for the same,  
Had stripped my body bare."

"Fly, Pepe Conde, seek the hill,  
To flee 's thy only chance,  
With bayonets fixed thy blood to spill,  
See soldiers four advance."

"The Gypsy fiend of Manga mead,  
Who never gave a straw,  
He would destroy, for very greed,  
The good Egyptian law."

"I walked the street, and there I spied  
A goodly gallows-tree,  
And in my ear methought it cried:  
Gypsy, beware of me." — Vol. II. p. 17.

Our notice of this interesting book has already extended too far, or we should be glad to transfer to our pages some amusing anecdotes, which Mr. Borrow tells, in a very lively way, of his intercourse with the Gitanos. We can find room only for the following extract from an account of our author's stay with a Gypsy family at Tarifa.

"In the autumn of the year 1839, I landed at Tarifa, from the coast of Barbary. I arrived in a small felouk laden with hides for Cadiz, to which place I was myself going. We stopped at Tarifa in order to perform quarantine, which, however, turned out a mere farce, as we were all permitted to come on shore; the master of the felouk having bribed the port captain with a few fowls. We formed a motley group. A rich Moor and his son, a child, with their Jewish servant Yusouf, and myself with my own man Hayim Ben Attar, a Jew. After passing through the gate, the Moors and their domestic were conducted by the master to the house of one of his acquaintance, where he intended they should lodge; whilst a sailor was

despatched with myself and Hayim to the only inn which the place afforded. I stopped in the street to speak to a person whom I had known at Seville. Before we had concluded our discourse, Hayim, who had walked forward, returned, saying, that the quarters were good, and that we were in high luck, for that he knew the people of the inn were Jews. 'Jews,' said I, 'here in Tarifa, and keeping an inn, I should be glad to see them.' So I left my acquaintance and hastened to the house. We first entered a stable, of which the ground floor of the building consisted, and ascending a flight of stairs entered a very large room, and from thence passed into a kitchen, in which were several people. One was a stout, athletic, burly fellow of about fifty, dressed in a buff jerkin and dark cloth pantaloons. His hair was black as a coal, and exceedingly bushy, his face much marked from some disorder, and his skin as dark as that of a toad. A very tall woman stood by the dresser, much resembling him in feature, with the same hair and complexion, but with more intelligence in her eyes than the man, who looked heavy and dogged. A dark woman, whom I subsequently discovered to be lame, sat in a corner, and two or three swarthy girls, from fifteen to eighteen years of age, were flitting about the room. I also observed a wicked looking boy, who might have been called handsome, had not one of his eyes been injured. 'Jews!' said I, in Moorish, to Hayim, as I glanced at these people and about the room; 'these are not Jews, but children of the Dar-bushi-fal.'

"'List to the Corohai,' said the tall woman, in broken Gypsy slang; 'hear how they jabber, (hunelad como chamulian,) truly we will make them pay for the noise they raise in the house.' Then coming up to me, she demanded with a shout, fearing otherwise that I should not understand, whether I would not wish to see the room where I was to sleep. I nodded: whereupon she led me out upon a back terrace, and opening the door of a small room, of which there were three, asked me if it would suit. 'Perfectly,' said I, and returned with her to the kitchen.

"'O, what a handsome face! what a royal person!' exclaimed the whole family as I returned, in Spanish, but in the whining, canting tones peculiar to the Gypsies, when they are bent on victimising. 'A more ugly Busno it has never been our chance to see,' said the same voices in the next breath, speaking in the jargon of the tribe. 'Won't your Moorish Royalty please to eat something?' said the tall hag. 'We have nothing in the house; but I will run out and buy a fowl, which I hope may prove a royal peacock to nourish and strengthen you.' 'I hope it may turn to drow in your entrails,' she muttered to the rest in



Gypsy. She then ran down, and in a minute returned with an old hen, which, on my arrival, I had observed below in the stable. 'See this beautiful fowl,' said she, 'I have been running over all Tarifa to procure it for your kingship; trouble enough I have had to obtain it, and dear enough it has cost me. I will now cut its throat.' 'Before you kill it,' said I, 'I should wish to know what you paid for it, that there may be no dispute about it in the account.' 'Two dollars I paid for it, most valorous and handsome sir; two dollars it cost me, out of my own quisobi, — out of my own little purse.' I saw it was high time to put an end to these zalamerias, and therefore exclaimed in Gitano, 'You mean two brujis (reals), O mother of all the witches, and that is twelve cuartos more than it is worth.' 'Ay Dios mio, whom have we here?' exclaimed the females. 'One,' I replied, 'who knows you well and all your ways. Speak! am I to have the hen for two reals? if not, I shall leave the house this moment.' 'O yes, to be sure, brother, and for nothing if you wish it,' said the tall woman, in natural and quite altered tones; 'but why did you enter the house speaking in Corohai like a Bengui? We thought you a Busno, but we now see that you are of our religion; pray sit down and tell us where you have been.' . . . . .

"*Myself*. — 'Now, my good people, since I have answered your questions, it is but right that you should answer some of mine; pray who are you? and how happens it that you are keeping this inn?'

"*Gypsy Hag*. — 'Verily, brother, we can scarcely tell you who we are. All we know of ourselves is, that we keep this inn to our trouble and sorrow, and that our parents kept it before us; we were all born in this house, where I suppose we shall die.'

"*Myself*. — 'Who is the master of the house, and whose are these children?'

"*Gypsy Hag*. — 'The master of the house is the fool, my brother, who stands before you without saying a word; to him belong these children, and the cripple in the chair is his wife, and my cousin. He has also two sons who are grown up men; one is a chumajarri (shoemaker), and the other serves a tanner.'

"*Myself*. — 'Is it not contrary to the law of the Cales to follow such trades?'

"*Gypsy Hag*. — 'We know of no law, and little of the Cales themselves. Ours is the only Calo family in Tarifa, and we never left it in our lives, except occasionally to go on the smuggling lay to Gibraltar. True it is that the Cales when they visit Tarifa put up at our house, sometimes to our cost. There was one Rafael, son of the rich Fruto of Cordova, here last

summer, to buy up horses, and he departed a baria and a half in our debt ; however, I do not grudge it him, for he is a handsome and clever chabó, — a fellow of many capacities. There was more than one Busnó had cause to rue his coming to Tarifa.’

“ *Myself*. — ‘ Do you live on good terms with the Busné of Tarifa ? ’

“ *Gypsy Hag*. — ‘ Brother, we live on the best terms with the Busné of Tarifa ; especially with the errays. The first people in Tarifa come to this house, to have their baji told by the cripple in the chair and by myself. I know not how it is, but we are more considered by the grandees than the poor, who hate and loathe us. When my first and only infant died, for I have been married, the child of one of the principal people was put to me to nurse, but I hated it for its white blood, as you may well believe. It never throve, for I did it a private mischief, and though it grew up and is now a youth, it is — mad.’

“ *Myself*. — ‘ With whom will your brother’s children marry ? You say there are no Gypsies here.’

“ *Gypsy Hag*. — ‘ Ay de mi hermano ! It is that which grieves me. I would rather see them sold to the Moors than married to the Busné. When Rafael was here he wished to persuade the chumajarri to accompany him to Cordova, and promised to provide for him, and to find him a wife among the Calees of that town ; but the faint heart would not, though I myself begged him to comply. As for the curtidor (tanner), he goes every night to the house of a Busnee ; and once, when I reproached him with it, he threatened to marry her. I intend to take my knife, and to wait behind the door in the dark, and when she comes out to gash her over the eyes. I trow he will have little desire to wed with her then.’

“ *Myself*. — ‘ Do many Busné from the country put up at this house ? ’

“ *Gypsy Hag*. — ‘ Not so many as formerly, brother ; the laborers from the Campo say that we are all thieves ; and that it is impossible for any one but a Calo, to enter this house without having the shirt stripped from his back. They go to the houses of their acquaintance in the town, for they fear to enter these doors. I scarcely know why, for my brother is the veriest fool in Tarifa. Were it not for his face, I should say that he is no Chabó, for he cannot speak, and permits every chance to slip through his fingers. Many a good mule and borricco have gone out of the stable below, which he might have secured, had he but tongue enough to have cozened the owners. But he is a fool, as I said before ; he cannot speak, and is no Chabó.’ —

Vol. I. pp. 248 – 254.